day of the 10th month. The days of the week are seven in number and are named as follows:-- 805

za	Idáwa	or	Monday, or Planet Moon.
za	mígmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress." 291 195

[18]

CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woolen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair. 352 513 286

CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Araba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used. 492

khoorta (for Khooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Khooroopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man." 482 [466] 463

CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa." 645

It was extremely
seldom that one could fell a tree in this wilderness, which is poor in 137
rain and in trees. Aside from willows, poplars, apricot and nut trees and a few apple and almond trees at the irrigated bottom of the valley, only a number of tamarisks and hawthorn trees grew at the edge of the brook in the side-valley, and up above in far-removed highland valleys grew a few juniper trees (Juniperus excelsa); on the slopes of the mountains and on the plateaus there was neither tree nor shrub to be seen for miles around, only here and there bushes of burtse, a woody, strongly smelling species of erotia, gorse (caragana versicolor), and similar woody shrubs.

Over there, beyond the Indus, stood a group of poplars, it is 776
true, in the middle of a steep and barren mountain slope, as well as wild currant bushes and tamarisks at a well. But nobody dared to cut down wood there. There lived a terrible Lu by the side of the well who guarded the water and the bushes. The wife of Konchog Trashi, the old teller of legends and fairytales, had once cut off a few dried [753]
branches from the trees and had taken them home /34/. The following year she came down with leprosy, the Lu-disease (klu-nad) as the Tibetan calls it, which the angered nymph had conjured upon her. She died a horrible death. "That's what she gets for her forwardness," the lamas had declared. Drogpa Namgyal was thus also warned very severely both by parents and grandmother never to get wood from there or even as much as to go in the neighborhood of the well; likewise he was not to cut any wood from the large, beautiful juniper trees in the nearby Skyinling valley, for those trees were Lhashing (lha-śiṅ, "gods' trees"), inhabited by mountain gods, whom it would be dangerous to provoke since it might cost the offender his life.

It was a laborious task to extract with the small pointed hoe 482
the burtse shrubs with their woody root stem and then to tie them together with the strong string made of goat or yak hair into a proper carrying burden. In this way the boy learned early to carry a considerable load on his back and to bring it into the valley along the narrow, poor mountain pathways. Sometimes, when it was necessary to collect a larger quantity of fuel, a few donkeys were taken along into the mountains to help with the carrying.

Often his mother, and even more frequently his grandmother, 372
sent the boy to the nearby caravan route in order to collect cow and 415
horse dung in a basket. This dung was then spread out on the flat roof of the house for drying and was then in turn used for fuel. Drogpa Namgyal once heard his grandmother give his mother a severe scolding

/Following page 29[illegible]/

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Tibetan burden carrier

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

CHAPTER 5

A LADY'S PROPOSAL

We paid off our porters at Koksar and they returned to Manali. These were not the type one reads about in Himalayan literature. They were villagers—farmers, hired hands, clerks in the bazaar at Manali. Had I planned a trek on foot, I would have arranged for professional porters, the best of whom are from Darjeeling far to the east of Manali. They have been trained by the Himalayan Club of India, beginning with the first British expedition to Everest in 1922. They are tireless travelers of the trail—efficient, loyal, and enduring. They would have been eager for the adventures of the highroad to Leh. Our Manali porters were not. Moreover, the profession of the porter is not in high esteem in the Kulu Valley. Carrying loads on one's back for another man is looked down upon. The reason has its roots in history. In ancient days the Rajah of Kulu demanded labor of each man. So many days a year were owed the Crown. This was known as the *begar* system. The lowliest of *begar* labor was the coolie, who carried freight for the Rajah on his back. Carrying

482 554 651 the mail was less dishonorable. Providing wood and grass for the Rajah's camps was higher on the scale. The *begar* system was gravely abused. Many lost their health or their lives on dangerous missions for the Rajah. The work was looked down upon; a certain ignominy was attached to it.

That tradition has persisted. Porters are considered coolie labor, and coolie labor carries some of the disrepute of the *begar* system.

000 Our porters, however, were not in revolt or unhappy. That was not the reason why we paid them off. The reason was that at Koksar we found horses which would take us three stages, viz. to Kyelang, the capital city of Lahul. Rahul and I debated whether to gamble on another pack train at Kyelang. There was a half promise that we could get mules at Kyelang. We decided to take that chance.

465 The porters lined up for their pay the morning after we arrived at Koksar. The rate was three rupees a stage per man (about sixty cents), a stage usually being the distance between dak bungalows or about ten miles. Each porter was to get an additional 50 per cent of that amount each time we crossed a pass (there were six passes on our route from Manali to Leh). On the return trip they were to get one half the rate. They were also to get half rate whenever they laid over a day. Each porter was to supply his own food.

000 This morning at Koksar the main argument was over the computation of the amount I owed each one. There were many figures submitted, each man arguing for his own computation. It took about an hour to get the crowd to agree on a figure. And when it appeared that unanimity had been achieved, one lone dissenter spoke up. He maintained that he was entitled to one rupee more than all the others. And so he was. It happened this way.

As I said before, the first porters to arrive at our hotel in Manali took the lightest packs, leaving the heaviest for the late

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. ibetans AJ4

due to the fine water prayer-wheel in the village, which day and night turns round its prayers to benefit the community, while in the walls of the little shelter made to accommodate it four more rather large prayer-wheels are inserted to be worked by hand, so that the passer-by, giving them a meritorious twirl as he goes along, may add his contribution to the volume of prayer that brings favour to the village. Just now is the time of harvest in Wanla. Here the barley and wheat are cut and carried to the side of the hill to dry, a process which must soon be accomplished, for the heat from the stones is very great. In the evening a poor old man, blind in one eye arrives, and the cause being established as cataract, a temporary operating theatre is set up, instruments boiled and the trouble removed. Another poor old fellow completely blind, deaf and otherwise deformed, also asks for help, but alas, he is beyond the aid even of Western medical science, and, as he is very poor, the meagre solace of a little gift is all that can be done for him. There is hardly any operation so dramatic as that of cataract extraction, for the patient may be totally blind at one moment and the next receive his sight. It is all the more sad to have to tell some of these poor blind folk that it is impossible to give them back their vision, especially when so often that faculty might have been saved had they come to the doctor sooner.

Arrangements have now to be made for the next day's march, and we are told that the road is so bad that it will take all the Wanla horses and all the Wanla men to get us to Hunupata, the next village at which we halt ; nor is the picture overdrawn. Next morning all are busy. Breakfast is cooked and eaten, and wise is he who begins by shipping aboard plenty of food ! Stores and cooking utensils are packed into *yakdans* and *kiltas*, the Indian-made travelling boxes and baskets, one of which forms half-a-pony load, and we are off, enjoying the sheer delight of marching in the clear

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER VIII

Into Zankskar

631 ZANGLA is the capital of a small province of Zankskar, consisting of only seven villages, which were presented to a former King in reward for aid rendered to Zorowar, the Dogra general, on his way through to the conquest of Ladak.

643 We were heartily welcomed by the King, who is also a 797 *Skushog*, and who allowed us to put up our tents in his private 576 garden. That evening, when requiring a place in which to show our lantern slides, a fine large room in the castle was put at our disposal ; the majority of the villagers came to the entertainment, and his Majesty also honoured the performance, sitting on a chair, of which he possessed two, placed among his subjects, who squatted on the floor around.

466 Next morning quite a concourse of men had gathered to ● 482 carry our luggage. Some of our loads were naturally lighter than others, but in Zangla everything is done in an orderly fashion. A young fellow, perhaps the only layman of the village who can read, has a small bundle of sticks, on one of which each male villager has his name written. The ones representing those whose turn it is to carry to-day are picked out and placed at haphazard on the various bundles. Each man finds his own name-stick, and without demur shoulders the load which the god of fortune has sent him.

In the province of Bashahr things are not quite so nicely arranged, for when it comes to the casting of lots, each man fetches a stick for himself, but if he happens later to find that

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

stick on a heavy load, he calls upon "dGonmchog Sum" (the three Gods) to witness that this is not the stick of his choice; but his neighbour's. Spitti's method is far superior, for there the dice settles the matter.

Another day's journey brings us to the capital of the province, but before reaching this we have another type of bridge to cross, this time made of rope. From this place onwards we saw a good many of these, so it may be well to describe one. A prominent rock from which to sling the ropes, is selected on either side of the river. These ropes are made of the twigs of birch or poplar, plaited together. Four such ropes tied together constitute the actual pathway, just broad enough to accommodate a boot. On either side is a rail of the same material, connected by similar strands to the footway, and at each end the latter and the rails are wound and tied round beams, kept in position by large pieces of rock. Often, of course, pieces of this bridge completely disappear, but it is not till someone falls through and ends his present incarnation, that the Ladaki considers there is an indication for repairs to be undertaken. To cross this bridge we first mount the cliff over which its end is swung, then lean well forward to catch hold of one rail with each hand, and place the foot gingerly on the footway. It is impossible to grasp the whole handrail, for it is far too thick, and so rough that it may tear the hands. The bridge sags in the centre, so the first half descends at rather a steep angle, which does not make matters easier, for after about ten paces one cannot help catching sight of the swirling river some hundred feet below. Towards the middle the bridge begins to sway, as a slight wind is blowing, but there can be no turning back now; moreover the worst half is over, for from the centre the ascent to the further side begins. Looking back, we find that even our Ladaki cook has lost his nerve and will not venture. The prospect is bad,—no cook, no dinner. But the problem is soon solved, for a local man hoists him up and soon takes him over

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

two of which weighed about one pound. And how unsophisticated they were. At first we fished with a kind of larva as bait, but this was scarce, and we had to try how small chunks of mutton would do. They proved successful, and were taken with avidity. We were told that during the autumn the natives caught them in basketfuls, for at that time of the year they go upstream every night, to return in the morning, when they are trapped and then dried, thus providing meat for the winter.

From here we ascended the Kiula Pass, and on our way met our first flock of Changpa sheep, which were slowly grazing their way up the pass. The largest of them was carrying a load, which proved to be the shepherd's bedding and food. The weight did not seem to trouble the sheep at all, nor lessen its enjoyment of the grass. In this country sheep have to carry all sorts of things. Sometimes it is salt for selling in Leh, where its carrier is turned into mutton, and flavoured from its load. At other times it is bales of wool or it may be borax. Our camp that night was pitched at 17,000 feet, and was bitterly cold. This camp really must be described, for it was a fascinating picture.

The camping ground was so small and withal so terribly rocky and uneven, that a Public Health Officer of Camps, did such exist, would have condemned it for overcrowding. There were all sorts and conditions of tents ranging from the imposing ones of the B.J.C., in front of which flew the Union Jack, and the Wazir's, flying the flag of Kashmir, down to the airy tent of the Changpa. To our left were about thirty yaks, laden and ready to start off with our second lot of camp equipment to the next halting place, for now we are travelling *de luxe*, and we like to find our camp ready when we arrive, making it unnecessary to wait exposed to the cold wind. In the centre of the camp are the horses which have brought us to-day, tethered to each other by their forelegs. What are those sheep doing to our left? They look

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
BALT I AV 2

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292

BALTI COOLIES.

They carry peculiar sticks in their hands on the march, like a short-crutch with rather a long cross-piece at the top. When they stop to rest, they pass the stick behind and under the load, so that it takes the weight off their backs.

A LADAKI WEDDING GROUP,

Shewing the rich Chinese robe of the bridegroom and his high tinsel-covered hat. He wears his nuptial white scarf and a gold amulet box studded with turquoises. His little wife is rather obscured by her large cape lined with sheepskin.

FACING P. 178

19: Asboe M-3 (no date) 1937 AJ4 W. Tibetans AJ4
Lahul

A Second Crop.

241 In recent years the peasants have shown considerable enterprise by sowing two crops in a year, the first being that of barley, followed by a crop of buckwheat.

How Grass and Straw are sold.

435 When selling grass, the peasant disposes of it at the rate of one rupee per two 'martacks' (a martack being a load of grass which can be enclosed by a leather rope 24 cubits in length).

● [482] Similarly, straw is sold by the martack, but in order to carry this load it is necessary to use two ropes of 24 cubits length, and adjust them so as to form a sort of net. Three of these loads of straw can be bought for a rupee.

Method of Sowing.

241 The seed is first scattered over the field and then ploughed in with a light plough which can

[231] easily be carried on one's shoulder. The plough is drawn by *dzos* (male hybrid of a yak and a cow), whereas in other parts of Tibet the seed is thrown into the furrows.

Occasionally a harrow made of thorns tied together is drawn across the ploughed field by *dzos*, though the usual practice is to beat the clods of earth with mattocks.

427 *Letting Land.*

It often happens that a farmer will let his land

241 to another, because he is too short-handed to cultivate it himself, or because he contemplates a trading expedition into the interior of Tibet. The arrangement that is made therefore is that the tenant receives half the crop in return for seeding, the seed being supplied by the tenant, ploughing, irrigating, weeding, threshing and winnowing the crop, whilst the landowner pays the revenue and the cost of repairing and watching the watercourse supplying the field with water.

249 *Rusta* (*Inula Helenium*).

Of late years the peasants have engaged energetically in the development of a spicy root called *Rusta* (Inula Helenium). This root was originally smuggled into the country from the Kashmir State which has the monopoly of *Rusta*. It is readily grown and, when matured, dried and sold, yields a handsome profit, its cost price being about Rs. 2 and 8 annas per lb.

Exchange of Labour.

476 As most transactions between the peasants are

[436] conducted by way of exchange in goods or labour, little money is passed from hand to hand.

For instance, if a farmer requires three or four

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A14

482 With such food and drink as has been described the Ladākhīs
147 are one of the hardiest of races. As coolis, for carrying loads, they are admirable—not only the men but the women too. I have had women employed to carry my baggage, according to the custom of the country, who have done twenty-three or twenty-four miles with sixty pounds on their back, and have come in at the end singing cheerfully. Against cold, too, they are very strong. Not that they equal in this respect the Chāmpās, who live at still greater heights, and can hardly bear to be as low down as 11,000 feet. Still the people of Central Ladākh and of Zānskār are very hardy in this respect also; on a frosty night, with nothing but the clothes they go in, they will coil themselves up and sleep
513 comfortably on the bare stony ground. All have a
515 rooted objection to washing. I was told that there was a custom of bathing once a year, but I could never get any satisfactory corroboration of the report. Their clothes, worn next them, are never washed, but are affectionately kept around them until they fall to pieces.

372 Of the wants rife in a barren country like Ladākh, there are two which (perhaps without, or at all events in addition to, other difficulties) seem to make impossible either any great addition to the population or increase of their comforts. These are want of fuel and want of timber. For fuel the dung of cattle is carefully stored. This is supplemented in some parts by a bush which they pull from the hills that they call *burtse* (Eurotia). This plant is indeed a great resource for travellers in out-of-the-way parts; it is a small low-growing bush, the woody underground stem of which makes a good fuel. Then, in the high valleys, there is a plant like our furze, called *dāma*. On some hill-sides there is the pencil-cedar, a strong-burning wood; and lastly, in certain ravines, there is willow growing wild. All these, however, from their distance, require much labour to collect; they are seldom used by the Ladākhīs in their own houses, but are chiefly got by them for travellers and for the
313 town consumption. The timber-trees are willow and poplar. These are planted either along the watercourses between